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mountains with their palaces and songs. Again, it is not Islam that tells them of the regeneration of their country by fairies—that places these lovely beings on the top of the Himalayas and makes them visit, and ally themselves to, mankind. The fairies too are not all good, as the Yatsh are not all bad. They destroy the man who seeks to surprise their secrets, although, perhaps, they condone the offence by making him live for ever after in fairy-land. Indeed, the more we look into the national life of the Dards the less do we find it tinctured by Muhammadan distaste of compromise. Outwardly their customs may conform to that ceremonial, but when they make death an opportunity for jokes and amusement we cannot refuse attention to the circumstance by merely explaining it away on the ground that they are savages. I have noticed the prevalence of caste among them, how proud they are of their Shin descent, how little (with the exception of the more devout Chiltais) they draw upon Scripture for their personal names, how they honour women and how they like the dog, an animal deemed unclean by other Muhammadans. The Dards had no hesitation in eating with me, but I should not be surprised to hear that they did not do so when Mr. Hayward visited them, for the Hindu-ised Mussulman servants that one takes on tours might have availed themselves of their supposed superior knowledge of the faith to inform the natives that they were making an improper concession to an infidel. A good many Dards, however, have the impression that the English are Mussulmans—a belief that would not deter them from killing or robbing a European traveller in some districts, if he had anything "worth taking." Gouhar-Amân [called "Gôrmân" by the people] of Yasin used to say that as the Koran, the word of God, was sold, there could be no objection to sell an expounder of the word of God, a Mulla, who unfortunately fell into his hands. I did not meet any real Shin who was a Mulla,* but I have no doubt that, especially in

* I have already related that a foreign Mulla had found his way to Gilgit, and that the people, desirous that so holy a man should not leave

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tribe that inhabits a different valley by a different name. This will be seen in subjoined Extract from my Ethnographical Vocabulary. The name "Dard" itself was not claimed by any of the race that I met. If asked whether they were "Dards" they said "certainly," thinking I mispronounced the word "dâde" of the Hill Panjabi which means "wild" "independent," and is a name given them by foreigners as well as "yaghi," = rebellious [the country is indifferently known as Yaghistan, Kohistan and, since my visit in 1866 as "Dardistan," a name which I see Mr. Hayward has adopted]. I hope the name of Dard will be retained, for, besides being the designation of, at least, *one* tribe, it connects the country with a range known in Hindu mythology and history. However, I must leave this and other disputed points for the present, and confine myself now to quoting a page of Part II. of my "Dardistán" for the service of those whom the philological portion of that work has deterred from looking at the descriptive part.

"ṢHIN are all the people of Chilâs, Astór, Dareyl or *Darèll*, Gór, Ghilghit* or *Gilit*. All these tribes do not acknowledge the 'Guraizis,' a people inhabiting the Guraiz valley between Chilâs and Kashmîr, as *Shîn*, although the Guraizis themselves think so. The Guraizi dialect, however, is undoubtedly Shiná, much mixed with Kashmiri.

"The Shins† call themselves 'Shîn, Shiná lôk, Shinâki,' and are very proud of the appellation, and in addition to the above-named races include in it the people of Tòrr, Hárben, Sazin, [districts of, or rather near, Chilâs]; Tanyîre [Tangîr] belonging to Darèll: also the people of Kholi-Palus whose origin is Shîn, but who are mixed with Afghans. Some do not consider the people of Kholi-Palus as Shîn.‡

* The word ought to be transliterated "Gilgit" گلگت and pronounced as it would be in German, but this might expose it to being pronounced as "Jiljit" by some English readers, so I have spelt it here as "Ghilghit."

† In a restricted sense "Shîn" is the name of the highest *caste* of the Shîn *race*. "Réno" is the highest official caste next to the ruling families.

‡ My Sazini says that they are really Shins, Yashkuns, Dôms and Kramins, but pretend to be Afghans. *Vide* List of Castes, page 62. Kholi-Palus are *two* Districts, Kholi and Palus, whose inhabitants are

142 Kaghanis and Astóris—the Astóris and Gilgitis with the
144 Tibetans, and the Gurézis with the Tibetans on the one hand and the Kashmiris on the other. The consequence is that their sharp and comparatively clear complexions (where it is not under a crust of dirt) approaches, in some Districts, a Tatar or Moghal appearance. Again, the Nagyris are shorter than the people of Hunza to whom I have already referred. Just before I reached the Gilgit fort, I met a Nagyri, whose yellow moustache and general appearance almost made me believe that I had come across a Russian in disguise. I have little hesitation in stating that the pure Shin looks more like a European than any high-caste Brahmin of India. Measurements were taken by Dr. Neil of the Lahore Medical College, but have, unfortunately, been lost, of the two Shins who accompanied me to the Panjab, where they stayed in my house for a few months, together with other representatives of the various
564 races whom I had brought down with me.* The prevalence of caste among the Shins also deserves attention. We have not the Muhammadan Sayad, Shaykh, Moghal, and Pathan (which, no doubt, will be substituted in future for the existing caste designations), nor the Kashmiri Muhammadan equivalents of what are generally more names for occupations. The following List of Dard Castes may be quoted appropriately from Part II. of my "Dardistan":—

K. CASTES.

"Raja (highest on account of position).

"SHIN the highest caste; the Shins people of pure origin, whether they be Astóris, Gilgitis, Chilisis, etc., etc.*

They say that it is the same race as the 'Mughals' of India. Probably this name only suggested itself to them when coming in contact with Mussulmans from Kashmir or

* Both my Gilgit follower, Ghulam Muhammad, and the Astór emissary, Mirza Khan, claimed to be pure Shins. The former returned to my service some years afterwards and was measured together with other Dards. (See Appendix V.)

the Punjab. The following castes are ranked in their order of rank (for exact details, see "Hunza Handbook"):

"*Yashkun* = a caste formed by the intermixture (?) between the great landowning race and a lower [aboriginal ?] race. A Shin may marry a Yashkun woman [called "Yashkini"] but no Yashkun can marry a Shin woman.

"*Talishin* = caste of carpenters.

"*Yakshi* = weavers. The Gilgitis call this caste "*Bajitshen*."

"*Khan* = ironmonger.

"*Kamin* = potter.

"*Dom*" = musician } (the lowest caste).

"*Koramin* = tanner ? }

"*N.B.*—The *Brokpi* are a mixed race of Dards-Tibetans, as indeed are the Aimoris [the latter of whom, however, consider themselves very pure Shins]; the Gandias are probably Dards-Kafiristan; but I presume that the above division of caste is known, if not upheld, by every section of the Shins people. The castes most prevalent in Gurais are evidently Kashmiri as:

"Shin, Lin, Dir, Wir, Khan, Thilki, Bagh."

* It is to be seen that the Dirs are below the Koramin and that here are only 4 original castes: Shin, Yashkun, Kamin [or "Kamins"] and Dom, who, in turn, [illegible] words, except the following relative ranks: "The Shin is the right hand, the Yashkuns the left; the Kamin the right foot, the Dom the left foot." "The other castes are mere names to occupations." "A Shin or Yashkun can trade, cultivate land or be a shepherd without loss of dignity — Kamins as masons, carpenters, etc., but not musicians — as for leather, it is not prepared in the country. Kamins any employment, but, if a Dom becomes a Mulla, he is [illegible]. Members of the several castes who misbehave are called Wir, Pathgan, Wazir and Wim respectively." "A man of good caste will rejoice either and fight on the last even against his own brother." Revenge is a duty, as among Afridis, but is not transmitted from generation to generation, if the first murderer is killed. A man who has killed another, by mistake, or a fight = otherwise, make a feast [illegible] to bringing a rope, shroud and a [illegible] to the relatives of the deceased. The upper castes can, if there are no Kamins in their villages, do [illegible] and carpenter's work, without disgrace; but must not let Kamins or Doms do weaver's work. The women spin. The "Doms" are the "Rdoms" of Gilgit too.

LEGENDS RELATING TO ANIMALS.*

1.—A BEAR PLAYS WITH A CORPSE.

It is said that bears, as the winter is coming on, are in the habit of filling their dens with grass and that they eat a plant, called "ajak," which has a narcotic effect upon them and keeps them in a state of torpor during the winter. After three months, when the spring arrives, they awake and go about for food. One of these bears once scented a corpse which lay the covered. It happened to be that of a woman who had died a few days before. The bear, who was in good spirits, brought her to his den, where he set her upright against a stone and fastening a spindle with his teeth and paws gave it to her into one hand and placed some wool into the other. He then went on growling "ajk-ajk-ajk" to encourage the woman to spin. He also brought her some nuts and other provisions to eat. Of course, his efforts were useless, and when she after a few days gave signs of decomposition he ate her up in despair. This is a story based on the playful habits of the bear.

2.—A BEAR MOURNS A GIRL.

Another curious story is related of a bear. Two women, a brother had her little daughter, were one night watching their field of Indian corn "maize," against the inroads of these animals. The mother had to go to her house to prepare the food and ordered her daughter to light a fire outside. Whilst she was doing this a bear came and took her away. He carried her into his den, and daily brought her to eat and to drink. He rolled a big stone in front of the den, whenever he went away on his route, which the girl was not strong enough to remove. When she became old enough to be able to do this he used daily to lick her feet, by which they became swollen and gallingly, dwindled down to mere misshapen stumps. The girl eventually died in childbirth, and the poor bear who was allowed to remove her to his *retreat* disconsolately shows the fields.

3.—ORIGIN OF BEARS.

It is said that bears were originally the offspring of a man who was driven into madness by his inability to pay his debts, and who took to the hills to refer to avoid his creditors.†

4.—THE BEAR AND THE OBLIGED MAN.

The following story was related by a man of the name of Gaelik [illegible] residing at a village near Lytic, called Pandong. He was one night

* These legends should be compared with the Chinese Fables published by Mikow Shamanti Shah in the *Asiatic Quarterly Review* of January, 1891, namely: "the mischievous bear," "the golden mouse," "the mouse and the frog," "the quail and the fox." See Appendix III. as also Legends in "The Hindu Magic Fraternity."

† The complainants of the Ogoni in challenging such obligations, when confronted with a number of his own race, used to be sometimes. The Ebira or Ebira of the Niger are the "Bassaris" of Europe and our "Ebiri" is a corruption of "Ebiras" or Ebiris, name as the tribe of the Ebira or Ebira the Ogoni tribe.

‡ Pandong, to be more accurate, must be ground two feet, that tailed in many about in the "abacus" (to dance) or "pandi" (night), a complete under-fourth, and has to be kept in the place for one night, after which it is fit for use after being roasted or put on a rack [see] like a Chapati [a thin cake of unleavened bread].

"Bambo" or silver bells—see bells [more bells—more lights].

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When Najmuddin left his country, it was governed by a servant of the court of Bukhara.

The houses are generally built of mud, cut into smooth and symmetrical walls, and are plastered by a kind of lime called *gach*. Burnt bricks are very rare, and only the palace of the governor is made partially of them. The walls are roofed by [illegible] reeds of "dawish" (reeds), which grow abundantly on the banks of the Amou.

The *dress* consists of long, flowing chughás (stuffed with cotton) and woollen turbans. The Khalsáis wear a kind of felt boot which they call *shemach*, but lately a kind of shoe is introduced from Russia, and is called *mojkai*.

The country is connected with Yarkand by two roads, one running through Kokand and the other through the Pamir.

The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kandiá in 1866–70 were thus corroborated in 1881, and again in 1886, when the photographs which serve as the basis of our illustrations were taken.

IV. THE LANGUAGE, CUSTOMS, SONGS, AND PROVERBS OF GABRIEL.

Position.—A town in *Kandiá*, a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Mehrán-sind), which separates it from *Chilás*. The country of *Kandiá* extends along both sides of the *Khow Ghai*, a tributary of the Indus, and is separated from *Tangir* by a chain of mountains.

The town of *Gabriál* is situated three days' march from *Jalkót* in a north-east direction, and is one day's march from *Palas*, in a northerly direction. *Pattan* is the chief city of Southern Kandiá.

Inhabitants.—The whole tract of Kandiá can send out 10,000 fighting men. They are divided into the following castes:—

(1) Yúshi, the highest, who now pretend to be Quraishis, the tribe to which the Prophet Muhammad belonged. (Hazrat Ulla, the Gabriáli, and Ghulam Muhammad, of Gilgit, *are themselves Quraishis.*)

(2) Yashkun, who now call themselves Moghuls, are inferior to the Shin. A Yashkun man cannot marry a Shin woman. Ahmad Shah, the Jalkoti belonged to this caste.

(3) Dwángar, carpenters. } In reality these people constitute an
(4) Ashar, blacksmiths. } the Kamin, caste.
(5) Dúm, musicians.
(6) Kamin, lowest class.

The people of *Northern Kandiá* (Gabriál) are called *Dumshi*, and of the southern part (*i.e.*, Pattan) *Mani*, as the Chilasis are called *Shin*. A foreigner is called *Bardesi*, and fellow-countrymen, *Bhaidesi*.

Religion.—The Gabriális, as well as [illegible] the people of *Chilás*, *Pattan*, and *Palas*, are Sunnis, and are very intolerant to the *Shins*, who are hated, cursed, and beat in streets. Ghulam Muhammad, the Gilgit boy, has been [illegible]

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The most curious custom which seems to 853
perforate these countries is to foster relationship in nursing, where
a nurse and all her relations come not only within the prohibited 608
degrees, which is against the spirit of Muhammedanism, but also
create the only real bond of true attachment that I have seen in
Dardistan, where other relations seemed always engaged in
murdering one another.

Nearly all the chiefs in Dardistan give their children to
persons of low degree to nurse, and these and the children of
the nurse become attached to them throughout life and are their
only friends. But this foster-relationship is also taken in order 609
to get rid of the consequences, say, of crime; for instance, in the
case of adultery, or supposed adultery, the suspected person who
declares that he enters into the relationship of a son to the
woman with whom he is suspected, after a certain penalty, is
really accepted in that position, and the trust is in no case
betrayed. It is the only kind of forgiveness which is given in [514]
Dardistan generally to that sort of transgression; but, further
than that, drinking milk with some one, or appointing some one
as foster-father, which is done by crossing two vases of milk,
creates the same relationship, except amongst the noble caste of
Shins, who were expelled by the Brahmins from India or Kash-
mir, and who hold the cow in abhorrence as one of their religious
dogmas, whereas, in other ways, they are really Brahmins, among
whom we find Hinduism peeping out through the thin crust of
Muhammedanism.

The subject of caste, by the way, is also one which is generally 000
misunderstood, and which, if developed on Christian lines, would
give us the perfection of human society, and solve many of the
problems with which we are dealing in Europe in more advanced
civilizations. I have just read with concern some remarks
against caste by Sir John Petheram, who has been in India some
three or four years. I think that before people speak on subjects
of this interest they should [illegible] the classical and one of the
vernacular languages of India, and then alone assume the role of
teachers whilst continuing to be learners; even in regard to such
subjects of infant-marriage and the prohibition of widow re-
marriage, there is a side of the question which has not yet been
put sufficiently before the British public. Infant-marriage, when

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be found numerous flocks of the wild sheep (*O. Vignei*). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese name Tsungling. (The Onion Mountains.)

The principal difficulty in communication is caused by the rivers, which in winter are shrunk to small dimensions, but in summer, fed by snow-fields and glaciers of enormous extent, become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals would be well repaid. The natives believe that the gold is generated by the glaciers, because the greatest quantity is found in the glacier mud, and there are traditions of small but rich veins of earth having been occasionally laid bare by earthquakes. Gold-washing is only practised in winter, and then by none but the poorest and meanest of the population, though the quantity found even with the rude apparatus employed is sometimes very remunerative. The gold itself is of fair quality, the best being of twenty carats.

Nearly half way between Gilgit and the Indus is the Bagrot Valley, which contains several flourishing villages, and is capable of supporting a population of 2,000 or 3,000 souls. The Bagrot gold-washings are celebrated for the quantity and fine quality of the gold they yield, and the valley contains many signs of mineral wealth. It was a favourite summer resort of the old Gilgit rulers, and was their last place of refuge when hard pressed by external enemies. The Bagrot people belong almost entirely to the Shin caste.

A mile below Gilgit itself the Hunza River joins that of Gilgit. Though fordable in winter, this is in summer a deep and rapid torrent more than a hundred yards in breadth, bring-

[illegible] mountains it drains." Cashmere jurisdiction extends some 25 miles up the valley to a point at which the river makes a sudden bend from a westerly course to south-south-east. As generally happens where these abrupt changes of course in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert cragsmen can find a path. On the occasion of my visit to Hunza in 1876, I suddenly found myself confronted with a more difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport. For nearly half a mile it was necessary to scramble over

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CHAPTER III.

CASTES—ADMINISTRATION.

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DR. LEITNER and Mr. Drew have already shown that the people of Gilgit and some of the adjacent valleys are divided into castes, which are governed by strict laws as to intermarriage. The distribution of the different castes, as shown roughly in the following table, may help to give some clue to their different origins:—

Table showing Distribution of Castes.

	Doms, Zumbil or Harijan.	Shin.	Dardish or Yeshkun.	Kramein, Dum, Shoin, and Unad.	Remarks.
Koli	None	2nd per cent.	4 per cent.	15 per cent.	Exclusive of Nomenclass, but including under the head of Shins, Chilas, Gohars, Mahoons, and Saiewalks.
Palus	5%	98 "	96 "	10 "	
Pattus and Soo	5%	98 "	None	10 "	
Dadeyes and Kandia	5%	70 "	10 per cent.	30 "	
Bisharad, Sasin	5%	70 "	10 "	33 "	Exclusive of Pakhans and Goojurs.
Tangir	5%	70 "	10 "	15 "	
Gurais	5%	70 "	10 "	16 "	
Chilas	5%	70 "	10 "	24 "	
Gohar	5%	70 "	10 "	5 "	
Kohistani	5%	70 "	10 "	10 "	
Kohistani	5%	70 "	10 "	5 "	
Gilgit	6 per cent.	70 "	10 "	4 "	Exclusive of Cashmeris and recent immigrants.
Hunza	5 "	70 "	10 "	15 "	
Nagyr	5 "	70 "	10 "	15 "	
Wakhi	A few families.	None	Greater part of the population.	A few families.	Exclusive of the ruling class.
Main valley above Punyal to Chanik	None	33 per cent.	30 per cent.	13 per cent.	
Chitral Valley	300 families	None	None	200 families	Exclusive of the regular population of Chitral.

At the risk of going over some ground that has already been traversed, a few remarks concerning them may not be out of place.

The most honoured caste is that of the Ronos, who rank next to the ruling family in every country in which they

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are found. The Wuzeers are generally, though not always, chosen from among the Rono families. They exist in small numbers in Nager, Gilgit, and Ponyal, gradually increasing in numbers as one travels westward through Yassin, Mastooch, and Chitral, in which places there are said to be altogether over 300 families. In Nager and Yassin they call themselves Hara and Haraiyo,[1] and in Chitral Zundra, but they claim to be all of the same stock. Some exist in Wakhan and Sirikol, where they are called Khaibar-khatar; and in Shighnan, where they are called Gaibalik-khatar. Wherever they exist they are held in great respect. They have two principal traditions concerning their origin, both of which may contain a germ of truth. One is that they are descended from three brothers, Zoon, Rono, and Harai, the sons of a certain Soomalik who ruled in Mastooch before the establishment of the Shahreis line. The other is that they are of Arab blood, and descended from Mahommed Hanifa, the son of Ali, the Prophet's son-in-law. Their small numbers, general distribution, and the universal estimation in which they are held, are evidence in favour of the first assertion, and it is possible that they may be descended from Arabs who settled in the upper part of the Chitral Valley at the time of the Arab conquest of Badakhshan, at the end of the seventh century. A claim to Arab descent is, however, very common among many sections of the inhabitants of these valleys, but it seems to rest on no real foundation. According to another version they came originally from Rajauri, near Poonch, and are descended from three brothers, Sirung, Sooroong, and Kunger Pùtool.

In appearance they are generally taller than the other inhabitants of the country, with rather high cheek bones, oval faces not thickly bearded, and fairly developed features. Some of them resemble in feature high-class Rajpoots. The esteem in which they are held is proved by the fact that they are alone to give their daughters in marriage to the ruling families, and children born of such marriages are qualified to succeed to all the honours of the father's family, and intermarry with other ruling families. They also give daughters in marriage to Syuds, of whom there are a few scattered about the country, but not to the inferior castes. They, however, take daughters in marriage from both Shins and Yeshkuns. Children born of these unions rank as Ronos, and, if daughters, can, as above stated, intermarry with ruling families. The Zundré of Chitral do not refuse their daughters to the Afghans of Dir. Excep-

[1] This name recalls the Hasoya of the Zendavesta.

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582 tional cases exist of Rono women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Dard states give their daughters born of slaves or concubines to Ronos, but not those born of lawful wives.

564 Next to the Ronos, in order of consideration, come the Shins, who do not form the majority of the population anywhere except in Gor, Chilas, Tangir, the Indus Valley below Sazin, and the upper part of the Gilgit Valley above Ponyal, and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the country by conquest. Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Boorishki, and of late with Cashmeri owing to an immigration of Cashmeris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hodar Valley.

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582 Shins give their daughters to Ronos and Syuds, but cannot marry the daughters of Ronos or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yeshkuns in return. In the lower part of the Indus Valley they give daughters to the Neemchas. Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.

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[142] There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Rondu and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

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by them, not a single fowl is to be seen. These peculiarities are strictly confined to the Shin caste, and, together with other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nager, and Ponyal, and nearly all the population of Yassin, besides being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorshik and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorishaski, or Woorishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

In the colder climate of Hunza and Yassin, the people of this caste have ruddy complexions, and fair and even red hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards. These characteristics, joined to their unwarlike nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Makpon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their

strictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race. Considerable rivalry exists between the Shins and Yeshkuns,

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Considerable rivalry exists between Shins and YeshKuns even in villages where they have lived side by side for generations. D 578 B 578

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village. D 564 B 564

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derved from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *krum*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they accompanied the Dards in their migration from the south, and that they were induced to settle in Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley. D 142 174 B 142 174

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the D 162

~~32~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4: AV3 Dard AV3
Balti AV2

D 162 character of the ordinary Cashmeri, has suffered little by transplanting. Some are said to have penetrated into Chitral, where they have since become merged in the regular population. Those in Gilgit are weavers and carpenters, D [196] and are regarded with some contempt both by Shins and Yeshkuns.

D Their distinctive castes are Meer, Sheikh, Paiyr, Lon, 564 Suniyar (goldsmiths), Dar, Rawut, But, and Tatchon (carpenters); all of which castes are also found in Cashmere. They are all tillers of the soil, and the trades at which they work occasionally, such as weaving, are irrespective of caste, with the exception of the goldsmiths and carpenters. They intermarry without restriction among themselves, except the Tatchon, who give daughters to the other castes, but do not receive from them in return. They occasionally give daughters to Shins and Yeshkuns without reciprocity. With the Krammins and Doms they do not marry at all. In spite of the small estimation in which they are held, they form the most thriving and energetic part of the population, while at the same time they have lost some of the worst characteristics of true Cashmeris.

D In the valleys south of Gilgit, the Goojurs pasture their 564 cattle on the high lands, not mixing with the people of the 233 country in any way. In Tangir and Darel they are found in great numbers, and they count their herds by thousands. They attach themselves to no locality, though perhaps for a generation the same men frequent one pasture-ground, building rude hovels and making a poor pretence at cultivating small patches of ground; but a very small excuse seems to be sufficient to drive them, with their herds, in search of fresh pastures. A great number inhabit the upper part of the Dir and Swat Valleys, and a few have found their D [illegible] way into the Gilgit Valley. They all speak the dialect of [illegible] pectual to their caste. Like the Syuds, they [illegible] rank as a class rather than as a caste.

B Vigne, speaking of the existence of caste in Baltistan, 174 remarks that it may perhaps be considered as a proof of the D Hindoo origin of the natives of that country. Though the 174 Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as a Mongolian race; but the existence of a caste system among them, which will be mentioned further on, must be ascribed to Dard, or more particularly to Shin, influence; for it is to be noted that the caste distinctions above mentioned are only found in

4 [the Cashmeris -- Analysis]

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4: AV3 Dard AV3
Balti AV2

CHAPTER IV.

BALTISTAN—THE BROKPAS.

D 564 197 A SURVEY of the Dard tribes of the Indus Valley would not be complete without a brief excursion into Baltistan.

Returning to the Indus Valley, the small district of Haramosh above Boonji calls for little remark. The inhabitants are principally Yeshkuns, and speak the Gilgiti dialect of Shina.

B 564 197 Above Haramosh a complete change takes place in the population, which thence upwards is almost entirely Balti,—that is, of Tartar blood,—and the language spoken is a dialect of Thibetan. Dwelling among the Baltis, in small numbers in the Rondu and Iskardo districts, and in a larger proportion in Khurmang and Himbaps,[1] are, as is shown in the accompanying table, Shins, Yeshkuns, and Doms who speak Shina.

	Rondu.	Shin (Rom).	Yeshkun.	Dom.	Balti.
Haramosh	None	8 per cent.	84 per cent.	8 per cent.	None.
Rondu	None	1 ,,	12 ,,	1·3 ,,	85·3 per cent.
Iskardo	None	6·3 ,,	1·3 ,,	A few houses	90 ,,
Khurmang	None	23 ,,	12 ,,	3 per cent.	60 ,,
Himbaps	None	52 ,,	13 ,,	1 ,,	34 ,,

But it must be noted that the dialect of Shina spoken in Rondu[2] and Iskardo is the Astori, while in the Khurmang [illegible]

B 174 563 people hold a position in the community inferior to that of the Baltis, who call them Brokpas, "highlanders," from the circumstance of their cultivating the higher and less fertile ground in the lateral valleys and on the mountain sides, while the lower—that is, the best—ground is in the hands of Baltis.

B 174 Mr. Drew, who overlooked this fact, accounts for the name

[1] The district drained by the Shingo River is included in the Khurmang district, and is chiefly inhabited by Brokpas. Himbaps is the name given by the Baltis to the Dras district, which by the Brokpas is called Hoomwat.

[2] The village of Dero is the only one in the Rondu district in which the Gilgit dialect of Shina is spoken.

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4: AV3 Dard AV3
Chitral

This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toori*kho (*Upper*), *Mool*kho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have suc-

who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Rawlinson's Ancient Monarchies*, Vol. III. p. 110.

[2] See Appendix H.

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Av3 Dard Av3
Chitral

Indus Valley, but their language differs a good deal. The Chitralis always speak of them as a bald race, and the few individuals I have seen had very scanty beards. The splendid flowing locks of the Kho would make them term bald any race less liberally endowed by nature than themselves. They are no doubt the Gebrek of Baber's Memoirs. Their language seems to link them with the Bushgalis on one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages. Several small valleys on the western side below Birkot are inhabited by Siah Posh of the Bushgali tribe, who retain their own religion and customs, though they have long been subject to Chitral. These broken tribes all belong to the "Fakir Mushkin" class. In Bailam, or, as they style it, Bargam, are a few Afghan families.

The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shoghoor, Shoogram, and Shogot, seems to point to the prevalence once of Shivaism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastooch was at one time ruled over by Dangariks, who most probably were Shins from the Gilgit Valley, but there is nothing to show what religion was professed by the Kho before they embraced Islam.

As in the valleys to the eastward, manufactures are less esteemed than agriculture. In the valley below Chitral, are found, as in the Gilgit and [illegible] valleys, [illegible] called *Ustâds*, "artificers," and are divided into *Dertoché*, "carpenters," *Dergeré*, "wooden bowl makers," *Koolalé*, "potters," *Doms*, "musicians," and *Mochis*, "blacksmiths." The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakir Mushkins, who are all agriculturists. No Ustâds are found in Kashkar Bala or in Ludkho. The ruling class recognise certain restrictions on intermarriages among themselves. The Shah Sangalié marry amongst themselves, and take daughters from the

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4 AV3 Dard AV3 Chitral

564 Zundré and Ashimadek, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

651 The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

643 The administration of justice is practically the will of the [671] ruler, though nominally the precepts of the Shar'yat are observed. In some cases the intervention of the Moollahs is 692 useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihter, by pointing out that the Mihter's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Ataliks.

642 A somewhat elaborate administrative machinery exists 177 which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions show that a new system has been grafted on to Shin ideas.

634 The country is divided into eight districts. At the head 651 of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

1: Drew G-2 (1862-1872) 1871 AV1 Kashmir
Dard AV3

291 The dress of the Dárds is woollen, except among the higher people, who wear cotton clothes for the summer if they can get them; the dress consists of pyjamas, chogu (or gown-coat), a waistband to confine this, and lastly, a cap and chaussure, both of peculiar construction. The cap is a bag of woollen cloth half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun nearly as good as a turban. For their feet they have strips and scraps of leather put under and over and round the foot, and a long thin strip wound round and round to keep all these in place. The head-dress is thoroughly characteristic of the Dárds; wherever they are scattered, and with whomsoever they are mixed up—with the one exception of the Buddhist Dárds to be mentioned below—they keep that kind of ---

CASTES.*

564 There are certain subdivisions of the Dárd race which may be called castes, since they are kept up by rules more or less stringent against the intermarriage of those who belong to different divisions. To trace these out is a matter of much importance, for they probably give indications, if one knew how to interpret them, of the sources from which the present community has been compounded, and of the order of successive occupations of the country, and of the supremacy of different nations.

According to my inquiries, the following are the important caste divisions in the order of their recognised rank:†

(1) Ronú. | (2) Yáshkun. | (3) Yeshkun.

As to the first, Ronú, I am not clear whether any importance may be attached to the division. In no other account have I seen the name mentioned, but in the Gilgit country it is certain that a

* The substance of this and the next division of the chapter was communicated in a paper which I read to the Oriental Congress that met in London in Sept., 1874.

† Besides these, I have in one village, Tashgám near Dáha, heard of a caste called Zon. I was unable to find out the extent or relative importance of this caste, or to enlarge it with the others.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
David AV3

564 small number of families are of a caste called Ront, and that they are held higher even than the Shin. It is possible that this rank is derived from their having in former generations held some offices of power, hence the caste could not be wide-spread; as, however, it may be a clue worth following out, I record the fact.

The remaining four castes are of undoubted importance in an ethnographical view. These are the same divisions as are given in an account of the Chilâsis by Captain Ommaney, in the Punjâb Government Gazette, of Feb. 28, 1868, quoted in the Appendix to Dr. Leitner's work; and they are also spoken of as the four primary divisions by Dr. Leitner's informant, a Saiad; Dr. Leitner himself, by adding the names of many other castes (which I incline to think are subdivisions), makes less of this fourfold separation, and he inverts the positions of Kremin and Dôm.*

[513] Beginning with the lowest of the four; we find the *Dôms* acting as musicians, like the low-caste Mirâsis of the Punjâb and the Domes of other parts of India, and like also the Beros of Ladâkh and the Bâtals of Kashmir. It will be remembered, too, that the lowest caste at Jummoo—the entrants to whom was relegated the lowest kinds of work—is called Dôm, though there the musicians and dancers are not taken from among them. Thus all through these hills, in all the different nations, we find a lowest caste, one everywhere treated as unfit for ordinary social intercourse, corresponding in all the cases either in name or in occupation, or sometimes in both. It is true that in each nation that lowest caste has something of the general characteristics of the nation as a whole. In every case their language is the same as that of those they live with, and has no connection with that of the similar caste in the neighbouring nation. In form and features they are somewhat like and somewhat different from those who are in some measure their masters; we see that the Dôms of the Outer Hills differ in form and complexion from the men of the higher castes, and that the Bâtals of Kashmir by no means equal the ordinary type of Kashmiri. Of the Beros of Ladâkh and the Dôms of Dârdistân I hardly saw enough (for in truth they are few in number) to be able to

* 'Dardistân,' part i., p. 10, and part iii., p. 46.

La Drew G-3 (1862-1878) 1875 AVI Kashmir
Dard AV3

generalize about them in respect of this. But even a resemblance more or less complete would not, in my opinion, outweigh the probability derived from the other facts, that in all these cases we have remnants of the early, pre-Aryan, race that inhabited India. If this be so it is a new, and I think unexpected, fact, the existence of this race among the high mountains and in the snowy country. 544

The *Kremins* seem to correspond in function with the *Kahárs* of India (the *Dewars* of the Panjáb), for they act as potters, millers, curriers, &c. Thus they are analogous in position to the *Shúdras* of India, and it seems likely that they had an analogous origin, that they are descendants (with some intermixture of blood) of those of the aborigines who earliest and most easily coalesced with the nation that overcame them. I do not find the Kremins very numerous; certainly there are not many in Gilgit. [543]

The *Yashkun* is the most numerous of all the castes. In Gilgit and Astor they are the body of the people, whose chief occupation is, of course, agriculture. Dr. Leitner speaks of the Yashkun as "a caste formed by the intermixture between the Shin and a low (? aboriginal) race"; this view does not recommend itself to me; it is more likely that the Kremin had some such origin, but that the Yashkun, who follow all the same occupations as the Shin, and in physique and physiognomy are their equals, should have so originated is far less probable. I am inclined to think that they and the Shin together made up the race (which we may call Dard) that invaded this country and took it from the earlier inhabitants. What may have been the origin

point both curious and important,—a question which at present I see no way of solving. Dr. Leitner's information that a Shin may marry a Yashkun woman, while no Yashkun may marry a Shin woman, is highly interesting; this custom is just like that described in Chapter III. as followed by the Bájgiás in connection with the cultivating classes; here I would again point out the natural corollary to be drawn from it—that the higher race thus remains less pure (that is less separate) than the lower. [532]

[Dard castes — Kremins]

2: Drew G-8 (1862-1872) 1875 AVI Kashmir
Dard AVI

564 We now come to the Shin, the highest of the four generally-distributed castes. In some isolated places they make the majority, or even constitute the whole, of the community, but in Gilgit itself they are not so numerous as the Yashkun, nor are they so in Astor.

There is a peculiarity of manners most strange and curious attaching to some of the Dards. It belongs especially, perhaps even solely, to the Shin caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. [231] The thing is this: they hold the cow in abhorrence; they look on [262] it in much the same way that the ordinary Muhammadan regards a pig. They will not drink cow's milk, nor do they eat or make butter from it. Nor even will they burn cowdung, the fuel that is so commonly used in the East. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick, and will not touch it with their hands.

A greater, more astonishing, contrast between their way of looking at a cow and the consideration which the Hindús give to the animal it would be impossible to conceive.

In some places I have found other customs accompanying this. For instance, at Dushkin, 13 miles below Astor, where [232] the people are Shin, they will not eat fowls nor touch them; [241] in this they approach the Hindús. Here, too, I was told that they have an objection to cultivating tobacco and red pepper; whether these last peculiarities attach to the Shin generally I cannot say.

I think that these restricting customs are already dying out, and that they exist mostly where there is a geographically isolated community of Shin without the other castes.

The table at the beginning of Chapter XX. shows in what countries the Shin caste is found and in what the Yashkun prevails. The Shin occur, mixed with Yashkun, along the Indus Valley and in those side valleys that immediately lead up from it.

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Dard AV3

The Yashkun without any Shia are found in more distant places, 564
in the upper parts of the valleys of the Indus tributaries, namely
in Nagar, Hunza, Ishkoman, Yasin, and Chitral.

MUHAMMADANISM AMONG THE DARDS.

The Dards are now (with the exception that will be noted 779
farther on) Muhammadan.* Formerly they had some kind of
idolatry of which we know not much, nor do we know at what period
they were converted to Islam. At the time the Sikhs annexed
Gilgit and Astor the people of those places were in some respects
but very weak Muhammadans; it so happened that the Sikh
commander, Nathu Shah by name, was a Muhammadan and a
Syed; he acquired over these Dards a great influence, and he
exerted it to make "good Muhammadans" of them, to get them
to attend more carefully to the forms of their religion. It is a 764
fact that before Nathu Shah came (say in 1842) the Astor people
used to burn their dead, and not bury them as Muhammadans
should. A curious remnant of the custom still remains there—
when they bury they light a fire by the grave; it is true they
will now tell you that they light the fire to keep off jackals; this
may be in some sense true, that is to say they could hardly recon-
cile themselves to leaving the body in its grave undestroyed, so
they lit the fire as they had been used to, and this satisfied them
in giving some security as against the beasts of prey and at the
same time making a link with the past.

But it is not enough to say that these Dards are Muham- 795
madan; they are divided into three separate Muhammadan sects
—Sunni, Shia, and Molai.

Sunni and Shia require no description, as the division exists in
almost every part of the Muhammadan world. The Molai sect
corresponds very nearly, or it may be exactly, with that sect
called Nur Bakhsh which we found in Baltistan (see Chapter XVI.),
which was a modification of the Shia. The name must have its

* This must be taken without prejudice to the question of the relationship of the Kafirs to the Dards. It is true at all events of those who have as yet been definitely classed as Dards.

1: Drew G-8 (1862-1872) 1871 AVI Kashmir
David AVI

795 origin from the Arabic *Mumin*, God, they thus calling themselves "the Godly." In matters of prayer and fasting they follow the Sunî ways, but in creed (as regards the proper succession of Muhammad's successors to the Khalifat) they are Shîas.

• 564 The Molâis and Shîas will drink wine, the Sunîs will not. Of the different castes it would seem that the people of each may belong to any of the three religious sects; the religious differences do not depend on the caste, but are more geographical; this is illustrated by the table given in Chapter XX.

BUDDHIST DARDS.

774 I have now to record some facts as to an outlying portion of
174 the Dârd race, which are of peculiar interest. In that narrow part of the Indus Valley which was described under the heading of "Central Ladâkh" (Chapter XIII.), are some villages inhabited by Dârds who follow the Buddhist faith; who, though remnants left by a wave of immigration from the direction of Gilgit, have so far amalgamated with the Bhots that they obey the Lâmas as spiritual leaders.

Muhammadan Dârds, whose locality is denoted on the map either as outlying or outstretching portions of the main area occupied by the Dârd race, reach up close to these Buddhist Dârds, but the villages of each are distinct. The following places —villages and hamlets—are inhabited by the Buddhist Dârds: Grugurdo, Sanâcha, Urdus, Darchik, Garkon, Dah, Phiaktir, Baldas, Hanû, Lower and Upper.[1]

That they did come from the direction of Gilgit they have a tradition, and many circumstances of language and manners show that in spite of their being Buddhists in religion they are one in origin with those Dârds we have been describing. But I think they belong to an earlier immigration; probably a small number reached their present seat and settled there, separated from the main mass of their tribe-brethren, at a time before the Dârds were converted to Muhammadanism, so that the transition from their ancient faith to Buddhism was not difficult. At that time the neighbouring Baltis also may still have been Buddhists. Later,

[1] [illegible]

when the Dárds had become Mohammedan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants.

The Race Map shows the area of these Buddhist Dárds under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladákhis who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dárd language is spoken, in the Hanú side-valley the people have lost their original language, and speak only the Tibetan Ladákhi; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dárd-speaking.†

These Buddhist Dárds have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladákhi, but they are not such fine men as the Dárds of Drás, Astor, or Gilgit. They wear the pigtail as the Ladákhis do, and their dress is the same as theirs, including the drooping cap figured at p. 280.

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects.

I could not hear that there was any distinction of castes among them; indeed what I heard made me think there was not. One

* Among the Mohammedan Dárds also, as in the upper part of the Shigar Valley at Khalti, I have found this narrow-chinned, low-bridged, form of face. It may also all be due to an admixture of blood, in this case with the Baltis.

might infer that they have, or have been, of the Shin caste, from the fact that all these customs concerning the sun, which we are to be characteristic of that caste, are held by these Buddhist Dards to an extreme degree.

It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists. There seems to be an instance of the former case in that their headmen of villages (at all events in the Hunza Valley) are elected for three years only, and even within that time are sometimes changed; this is usually a trace of the republican system, of which something will be said in Chapter xx. On the other hand, we see them following the Buddhist Ladákhis in the practice of polyandry, to which they are completely given; among these Buddhist Dards a woman has sometimes as many as five husbands.

Their religion, I think, lies very upon them; they are not so attentive to its ordinances as the Ladákhis are; and I do not think that any of their young men are trained up to be Lámas. Their dead they bury, and the bones of those they store away in holes in the cliff, closing up them with stones.

Several Notes.

Leaving now the Buddhist Dards, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dards have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with these other races—as with the Kashmiris and the Balti—sometimes in villages separate, sometimes occupying part of the same village.

At Drás the Dards nearly equal the Baltis; the two do not intermarry. At Skárdo also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dard and at Sargin they are of those who do not drink cow's milk; these must be of the Shin caste.

CHAPTER XIX.

GARDIZES: GILGIT HISTORY.

CONTENTS: THE ORIGIN OF THE RAJAS IN 1842 — THE KING MASHKURRA; 1842 TO 1867 — THE SUCCESSION OF THE SHAHS; 1867 — THE USURPATION OF THE KHANS; 1892 — THE CONQUEST OF THE KHANS; 1892 — SHAH KHUSHWAKT; 1892 TO 1895 — REIGN OF KHAN; 1872 TO 1876.

BEFORE THE ORIGIN OF THE RAJAS IN 1842.*

So far back as the time of any tradition that has reached us, Gilgit has been governed by Rajas; it has not been of those states ruled a democracy, such as, in connection with some neighbouring countries, we shall later describe. 175

The early Rajas of Gilgit were called Trakans; that was the name of their caste or family; this caste is now extinct, except that the present titular Raja has a slight strain of that blood from the female side. Tradition mentions as the founder of this royal family of Trakans one Trakan, a personage described as of miraculous powers. I was told the names of half-a-dozen rulers after him whom we still must count as outside the bounds of history; these are Amr, Jamdan, Khiman, Pardan, and Hakikan his son. It is worthy of note that most of these names are old Persian ones. The succeeding names I think we may depend upon, namely:

Girtiham.
Muhammad Khin, son of Girtiham.
Alan, brother to Muhammad Khin.

Of the name Girtiham the last syllable must be the same word "khan" which in the Khan language means "king" as

* I am not sure of this date to a year. J. D. Cunningham ("History of the Sikhs") says, "Towards the end of 1842 the secluded principality of Gilgit was overrun and annexed to Cashmere by the Sikhs." But my other information points to the year 1842.

CHAPTER XX.

DÁRDISTÁN: COUNTRIES AROUND GILGIT.

FRAGMENTS of information got from journey of countries that are inaccessible to me, when they can be verified by comparison, are not without value. I will therefore put down a few notes, which, so far as they go, are likely to be correct, on those parts of Dárdistán which cannot at present be reached by Europeans.

But first I will show, in a tabular form, the several divisions of Dárdistán which have in any way come within my notice, including those which have already been treated of. These divisions are in some cases separate valleys, in other cases parts of the same valley. The Table includes a statement of their form of government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DÁRDISTÁN.

	Government.	Prevailing Caste or Tribe.	Religion.	Condition as regards Slavery.
Gilgit	Governed directly by the Maharaja's officers.	A few Shins; some Dúrg; most Yashkúns.	Half Sunni, half Shia.	To these subjects a Dúrg may sell, and may thence of old, either the party or their wife.
Ha		Shins and Yashkúns	Mostly Sunni, a few Shia.	
Punyúmán		Shins and Yashkúns	Shia.	
Kuniya		Shins and Yashkúns	Sunni.	
Phanda	Ruled by Raja Yashkún, in the predecessor on the Shinaraja. (Raja's family is called Rámbu.)	Yashkúns	Shiás, and a few Sunni.	
Punial	Ruled by Raja Yashkún (Raja's family, Mughulbeg.)	Yashkúns	All Shia.	

Dialects—continued.

Shinju	Called by Hajis (the men Khajis, men of Chaprote, Hajis, Kashtis)	Yashkun	All Shinju.	
Inhabitants of Chaprote	Belongs to Yasin	Yashkun	Shinju.	
Yasin	Called by Hajis (Kh'o, men of Yasin, Yasinis, Hajis, Kashtis)	Yashkun	Shinju and Yasin, the former gen. Yasinis being as Shinju.	Shinju change s into h, and Yasin to.
Chitrals and Mastuj	Called by Hajis (Kh'o, Kashtis, Kalash.)	Yashkun	Yasin.	
Gilgitis in Kohistan	Called by Hajis (Kh'o or Khajis of Punyal, Kashtis, Kalash.)	Wakhi*	Shinju.	
Chilas	Kashtis	Shin and Yashkun	Yasin.	In Chilas one dialect of Yasin is kept as above, Shinju being used generally.
Tangir	Kashtis	Shin and Yashkun		
Dar	Kashtis	Shin and Yashkun	Yasin.	
Thorkhu	Kashtis			
Darel	Kashtis	Shin and Yashkun		
Sazin	Kashtis	Shin and Yashkun		
Palas	Kashtis	Shin and Yashkun		

The first five divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgit.

Hajar lies along the left bank of the Hunza-Nagar River, having Hunza opposite on the right bank. Since about 1867 it has paid a small tribute to the Mehtarjis, receiving in return a present of larger value; this cannot be considered more than a complement, and a mark of desire for friendly relations.

The people of Hajar are called Khajars.

Hunza is a more warlike country than Hajar. As shown in the last chapter, it has often been actively at enmity with the Mehtarjis, and it has generally been in a state of unfriendliness to him. In 1870 the Hunza Raja sent an agent to Srinagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Wakhi. Gilgit is another name by which they are called; that is the territorial name, while Wakhi is the name used

The people of Astor and Gilgit would be surprised if they were told that they were Dards living in Dardistán, and their neighbours of Hunza-Nagar and Yásin would be equally astonished. If consulted, they would probably describe their country as Shináka, or the land of the Shins, where Shiná is the spoken language. They are an Aryan people, stoutly built, cheery, honest, frugal, and sober. They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure Shin village no one will eat fowls or touch them. They practise inoculation for small-pox, their one epidemic. The people of Astor are Mussalmán, two-thirds being of the Sunní persuasion, and the rest being either Shiáhs or Maulais. There is no religious intolerance in Astor.

Drew mentions the following caste divisions: Rons, Shins, Yashkun, Kromin, and Dums. As regards the Rons caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the RSR caste of Dardistán. The majority of the Astoris belong to the Yashkun caste, and the Shins are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shins, according to the Census, being 1,133. The Shins are regarded with great respect by the Yashkuns and the other castes. The Yashkuns claim the Shins as their forefathers. The Shins give their daughters to Rons and to Saiyids, but take wives from the Yashkuns. For away in Central Ladákh, in the Shayok valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they came and its Shiná dialect, but they wear the pigtail and the Ladákhi cap. It is said that, though Buddhist by name, they really worship local spirits and demons. They practise polyandry, but they will not eat with Tibetan Buddhists, and, like the Shins in Dardistán, they hold the cow in abhorrence.

In Gilgit, as in Astor, there are few social subdivisions, for

4s Durand G-3 (1888-92) 1900 AVI Kashmir
Dard AVJ

the country of Chitral, but were dispossessed by the Ronus, the most honoured caste amongst the Dards, and by various other privileged classes, among whom are certainly the offshoots of families from Badakshan, who followed the fortunes of the present ruling dynasty. These upper classes have absorbed all the power, and treat the Kho with contempt, calling them "Fakir Mishkin," which one might translate *les misérables*. The despised aborigines, however, have imposed their language on their superiors, and are interesting from the fact that they have no castes. This, I think, conclusively shows that they belong to the earliest Aryan race, and broke off from it before the acquisition of Hinduism; for in all other cases the Dard proper is emphatically a man with a caste. The principal caste is that of the Ronus, a small body held in the highest respect, always ranking next to royalty, and from whom the Wazirs are as a rule taken. Then come the Shins, below whom are the Yeshkuns, and lastly a collection of low castes, Kamins, Doms, etc., the millers, potters, and musicians of the community. There is one plainly marked rule about the three leading castes; they give their daughters in marriage to the caste above, never to the caste below. The Ronus give their daughters in marriage to the ruling families, and in return receive the illegitimate daughters of princes, but not a daughter born in wedlock. The Shins give their daughters to Ronus, the Yeshkun to Shins, but a lawful daughter is never given to a man of the lower caste.

It would seem from a study of the map, and of

district. The Doms are found in all districts of the Jammu Province, the highest number being in the Jammu district. The Gaddi predominates in the Jammu district. The Jolahas are confined to Reasi district. The Megha are most numerous in the Jammu and Udhampur districts. The Retals are generally found in Udhampur and Reasi districts. The Watal which is only another name for Chohra are found in Srinagar district only where also they represent immigrants.

K 564

333. Variation in the Strength of Certain Castes.—Subsidiary Table I contains figures of population of certain depressed castes for the last four Censuses and though the populations includes non-Hindu members of the castes as well, they are so few that the main results are not affected. The Barwalas show a decline of 32·4 per cent. during 1921-1931. They decreased in the previous decade 1911-1921 also by 23·6 per cent. Their community is thus loosing in numbers. The Chamars show an increase of 3·4 per cent. which is far below the general increase in the entire population of the State during the decade 1921-1931. The Doms reveal an increase of 12·1 which shows that the community is progressing satisfactorily. The Meghs who form the important caste have gone down in strength by 11·2 per cent. Compared to their population in 1901 the Barwalas register an increase of 138·1, the Chamars a negligible one of 1·4 per cent, the Doms show an unhappy decrease of 37 per cent. and the Meghs an increase of 17·6 per cent.; the decrease in some of these castes is due to the reclamation of some of their members by Arya Samaj and their consequent return under the new name 'Arya'.

K 161 564

334. Criminal Tribes.—Pernas and Sansis are the only tribes treated as criminal in the State and the last has recently been removed from the Habituals as a temporary measure subject to their good behaviour in future. The number of Pernas and Sansis in the State is only insignificant as the former number 42 and the latter 134 only. Pernas constitute a floating community who generally live by dancing and singing and have inter-marriage, while Sansis are adepts in horse-breeding.

K 162* 563

335. Primitive Tribes.—Shins and Tukhirias are the only two castes considered to be primitive though the Political Agent, Gilgit is inclined to class all the castes inhabiting the Agency under this head. The Shins are said to have descended from Hindus and do not drink cow's milk to the present day. These castes are mainly devoted to agriculture and have begun to come in contact with the outside world which is bringing about a change in their mode of living. Some aspects of their life as depicted by the Political Agent, Gilgit (in response to the questionnaire issued), where the tribes live a life more of their own than in the Gilgit district administered by the State, are given below and will be found of interest :—

D 564 ●

Part "A".

1. The tribes are not divided into different exogamous groups.

2. The people in the Agency are divided into various groups, details of which are given below :—

B [564]

(a) *Rooms.*—The most honoured caste next in small numbers to Shins, Gilgit and Punial, and become more numerous as one travels Westwards towards Yasin and Chitral.

They have two theories as to their origin :—one that they are descended from Sawaidh, a former ruler in Shatraj ; the other that they are of Arab blood and descendants of Mohammad Hanifa, son of Ali who was son-in-law of the Prophet.

(b) *Shins.*—The next most senior division are of Hindu origin and established themselves by conquest from the South. They consider themselves the aristocracy of the country, although they can show nothing to substantiate their claims. They are still Hindus(without the perverted views of Hinduism are still shown by their aversion from anything which is connected with cows or beefs.

6:India G-3 (1931)1933 AVI Kashmir
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B [564]
D 564

(c) *Yashkuns*—The most numerous of the lot—come next in importance and form almost the entire population of Hunza, Nagar and Punial; they also outnumber all other classes in the rest of the Agency. They are of Turanian origin but intermarriage with people of Tartar and Aryan descent has obliterated most of their original characteristics.

(d) *Sayids*—Who are thinly scattered through the Agency, declare that they first settled in the country when Tamerlane was king. They are greatly respected by all classes and receive the daughters of the ruling families in marriage. The daughter of a Sayid usually can marry only in the same class. Occasionally, however, they are married by kings and ruling chiefs, and also, in this district, by Akhoons and Mullahs.

B [564]

(e) *Kamins, Doms and Shins*—They are of an inferior caste. The Kamins who do not exist in Hunza and Nagar are millers and potters and are most numerous in Darel and Chilas. The Doms who are musicians, blacksmiths and cobblers, are found mostly in Yasin, Nagar and Chilas. The Shins are leather workers and exist only in Nagar.

(f) *Kashmiris*—Form the largest section of the population in Gilgit proper. They settled in the time of Ahmad Shah (about 1760) and are mostly weavers, goldsmiths and carpenters.

(g) *Gujjars*—Nomadic cattle owners form a floating population chiefly in the highlands separating Gilgit from the undemarcated territory of Tangir and Darel.

D 105

3. A chief comes from the aristocrat class and usually marries only one wife from that class the children of the union being recognized as heirs, to the exclusion of children by a wife of an inferior class.

B 105

4. The organization is autocratic in theory, in practice any important point is settled by a Jirga of headmen.

5. The origin of the tribes in the Gilgit Agency is conjectural. There would appear to have been three main movements—an invasion from the North as the inhabitants of Badakshan gradually expanded over the Hindu Kush; an invasion of the Shins from the South and the conquest by the Tartars from the East. There is also evidence that Tibet ruled in the past of the country for many generations.

Owing to the inaccessibility of the country, Hunza and Nagar seem to have been less affected by these movements than the rest of the Agency, and among the people living in the more isolated parts of these provinces, traces of Turanian descent can still be seen.

6. Most of the inhabitants are cultivators and all three types of cultivation are to be observed, depending entirely on the conformation of the ground. In hilly country terraced fields, often manured with stones, are the rule: where the country is open and flat ordinary plots are made.

Irrigation is carried out almost universally by water kuhls, some of which exceed along the precipitous faces of the mountains for many miles. Where possible small tunnels are hewn out of the rock; where the hill is too steep the water is conducted through hollowed tree trunks which are propped by wooden supports.

7. There are no sanguinive customs in the Agency.

Two Buddhist Stupas exist; one on the hillside about three miles east of Gilgit; the other on the road to Nagar, between Chalt and Minapin. There